

The Nuctemeron Gates

The Complete Gate Opening Ritual
and Path-Work of the Nuctemeron



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A NOTE

PLEASE NOTE THAT THE TERM “GOD” IS USED GENERALLY THROUGHOUT THE TEXT. I DO NOT USE THE TERM “GOD” TO DESCRIBE THE ABRAHAMIC DEITY OR TO CAUSE ANYONE OFFENSE, BUT RATHER TO SIGNIFY THE ALL. THE HIGHEST DEITY OR DIVINE

SOURCE. THE “GOD” OF YOUR PERSONAL UNDERSTANDING. IT’S UP TO EACH READER, ALONE, TO DEFINE HIS OR HER HIGHEST DIVINE SOURCE. INSTEAD OF GUESSING WHICH NAME MY READERS PREFER (SINCE I’VE SEEN EVERYTHING FROM BA’AL TO ATEM TO SATAN) I’VE SIMPLY USED THE WORD “GOD” SINCE THAT IS THE GENERIC TERM USED THROUGHOUT THE ORIGINAL TEXT OF THE NUCTEMERON RITE.

*For Angelina and Valerie - the women
who helped shape my views of the stars
and the zodiac.*

The Nuctemeron Pathworking

The Nuctemeron is a full ritual of advanced path-working much like Abramelin or Kasdeya. I first mentioned

this ritual in *Infernal Colopatiron* and have been told by many folks that they would love to have my interpretation of this rite. Hence this short chapbook/ebook. While it may be short, I assure you it is big in results. Please enjoy my interpretation of the rite and I hope it inspires you in your Great Work.

The Nuctemeron Gates

First, it's important for the magician to know that the Nuctemeron gate is all about bringing the "light of the universe" (i.e. God(s)) into the ritual space for the magician to work with. The gate is best

suited to open during self-transformation rites, ascension rituals, or rituals wherein you need a great deal of energy. Creating servitors comes to mind. First we'll start with the actual text of the Nuctemeron that suggests the manner of ritual and the purpose of each hour (or time segment) split into twelve hours [\[1\]](#).

If you read the text carefully, pair it with its Genii and invocation, you should be able to perform the ritual without too many problems (I will be kind of spelling it out for you on the following pages). Again, feel free to modify anything here within the

boundaries and context of magickal foundation and I think you'll find there is definitely more than one way to work the same operation effectively. Don't forget that all important ingredient – *intent*. If you need more information about gate opening, I recommend my book *Infernal Colopatiron*. It's all about opening gates to bring about manifested results (as well as theophany).

Henceforth here is the ritual:

THE NUCTEMERON
of Apollonius of Tyana
THE FIRST HOUR

*In the unity, the Daimons sing the
praise of God, they lose their
malignity and their wrath.*

THE SECOND HOUR

*By the binary, the fishes of the
Zodiac sing the praise of God, the
snakes of fire intertwine around
Hermes' staff and the thunder
becomes harmonious.*

THE THIRD HOUR

The snakes of Hermes' staff

intertwine trice, Cerberus opens his triple mouth and fire sings the praise of God by the three tongues of the lightning.

THE FOURTH HOUR

At the fourth hour the soul returns for a visit to the sepulcher. It is the time to light the magical lamps at the four corners of the circles. It is the time for incantations and illusions.

THE FIFTH HOUR

*The voice of the great waters sing
the God of the heavenly spheres.*

THE SIXTH HOUR

*The spirit remains motionless. He
sees the infernal monsters work
against him and he is without fear.*

THE SEVENTH HOUR

*A fire, giving life to all animated
beings, is directed by the will of
the pure men. The initiate raises
his hand and the suffering*

disappears.

THE EIGHTH HOUR

*The stars speak to each another,
the soul of the suns communicate
with the breath of the flowers, the
chains of harmony make all the
beings of nature correspond with
one another.*

THE NINTH HOUR

*The number that is not to be
reveled.*

THE TENTH HOUR

It is the key of the astronomical cycle and of the circular movement of human's life.

THE ELEVENTH HOUR

The wings of the geniuses move with a mysterious humming, they fly from one sphere to another and carry the message of God from one world to another.

THE TWELFTH HOUR

*Here are accomplished the deeds
of the eternal light.*

Like so many ancient rites, this one is quite short even though the real magickal journey of the ritual is not so scant. Each ritual like this includes clues by which the magician, if trained properly, can recognize in order to do the work accordingly. That is why, to the untrained eye, this ritual could effectively be performed in a mere twelve hours and the magician could, realistically, just move on. However, I propose that this particular gate opening operation can be

worked two ways. First, before a ritual to bring massive amounts of external energy to it (via the opening of a “source” gate or series of source gates), and secondly as an entire system of path-work that could take over a year to complete. One month for each “hour” or “gate”.

Like all spirits, you’ll find they surpass their scant definitions and the only way to truly know how they can help you is to work with them. The Nuctemeron Genii are no different. Please keep this in mind.

So now that you have the ritual itself, on the following page are the

geniuses (aka Daimons) presiding over each hour, and consequently each gate.

While there are numerous Genii^[2] for each gate, these are the ones used to open each gate. In some instances there are two or three used to open each gate.

The Genii (Daimons) of The Hours

First Hour: **Haven**: a genius of dignity.

Second Hour: **Sisera**: genius of desire.

Third Hour: **Cahor** - genii of the crossroads (Hekate may also be a nice choice here.) **Hahabi**: genius of fear^[3].

Fourth Hour: **Aclahayr**- the genius spirit of magicks.

Fifth Hour: **Barcus** - the guardian spirit of all that is pure.

Sixth Hour: **Susabo**, who is one of the presiding genii of the 6th hour. There is also Haatan who stands beside him. **Hatiphas**: Genius of finery.

Seventh Hour: **Causub** - a serpent-charming angel.

Eighth Hour: **Cunali** – the genii of courage [\[4\]](#).

Ninth Hour: [\[5\]](#) **Colopatiron** - Sets prisons open.

Tenth Hour: **Razanil**: the genius of the onyx.

Eleventh Hour: **Halacho**: a genius of sympathies.

Twelfth Hour: **Hahab**: a genius of royal tables.

The seals of these spirits can be fashioned via ascension or through use of magickal squares. I have used the seals that I received via ascension. You may also use zodiac signs. The Enns I used are as follows (though feel free to use your own invocations or evocations as your magickal practice dictates). The Enns should be pronounced phonetically except for the English bits, obviously.

First Hour: *Es na tae vi no. Rise, rise Haven!*

Second Hour: *Renich ma cae vi no. Rise, come forth Sisera!*

Third Hour: *Ami an ca tae vi no.*

Rise, rise Cahor and Hahabi!

Fourth Hour: *Lyran miso on vi no.*
Come forth Aclahayr

Fifth Hour: *Ish na ta sen vi no.*
Rise, come forth Barcus!

Sixth Hour: *Mya an ca ta vi no.*
Come forth Susabo with Haatan
beside you! Bring with you
Hatiphas!

Seventh Hour: *Sy na mero a vi no.*
Rise, rise Causub!

Eighth Hour: *Rithna mya ca vi no.*
Come forth Cunali!

Ninth Hour: *Laris ne na ca an vi no. Rise and open your gate unto me, Colopatiron!*

Tenth Hour: *Aman ni ta an vi no. Come forth Razanil!*

Eleventh Hour: *Nis ta an ca vi no. Rise, rise Halacho!*

Twelfth Hour: *Zes va ca na ta vi no. Rise and come forth, open your gates Hahab!*

The next step, obviously, is to fashion the ritual construct. You can have twelve consecutive gates in a row or you can place them in any configuration you

see fit. Finally, put it all together. At each gate you would say the invocation before stepping through it. Now as I see it there are several ways to do it and my favorite variation is the twelve hour ritual. Does this mean you spend twelve hours in the ritual? Not necessarily.

The First method is to go through and open all the gates in order, ignoring hours or time constraints and simply using it as a generic gate opening ritual. This, for me, was the most ineffective. It's also the shortest and most simple method.

The second method is to start at one o'clock (AM gate openings produce a

lighter, more ethereal current whereas PM gate currents are heavier and thicker) and open one gate per hour. Now again, this doesn't mean you need to sit at the gate for an hour. Open your gate, which will only take you 10-15 minutes, and then walk away unless that particular hour demands more from you. Of course spending the entire twelve hours in ritual is an experience in and of itself and I highly recommend it if you can manage it. Either way it does mean you need to have 12 hours free of interruption. After the twelfth gate is open, you can go about your business working the actual magick (that would be beyond the standard

skrying of the ritual – *if* you have other work you need to do while *connected*).

The third method, which I will now go into great detail here, is to open the gates as a path-working exercise. One gate is worked per day at its hour twice a day for twelve days (or at a duration that works for you). You can easily modify this to work one gate per month for the duration of twelve months.

Of course this requires several things – first, no interruptions. Second, a dedicated ritual room or space. Because of the latter, if you absolutely must perform this in the astral temple, you can.

I've performed it both ways with good results.

On the following pages I'll give you a detailed synopsis of each day of the work and we will discuss various applications of this type of extended path-work.

The First Hour (Aquarius)

THE FIRST HOUR

*In the unity, the Daimons sing the
praise of God, they lose their
malignity and their wrath.*

First Hour: **Haven:** a genius of
dignity.

Enn of Haven: *Es na tae vi no.*
Rise, rise Haven!

These are the things we need to know about working the first hour. First, there are clues in that simple sentence in how we should go about invoking Haven. The two words that struck me most about this sentence are unity and sing. If you've ever had that spiritual epiphany or fleeting feeling of connection to the divine, this sentence very precisely describes it. Please understand that by "God" I am choosing to view this as The All. The whole of all things. Unity with

the whole of all things.

I've also learned through my magickal practice that there are certain vibrations and sounds that bring about that same feeling of connection to the divine. There are particular songs that bring me elation and joy and make me feel connected to the whole of All that Is. So for me, discovering this invocation was the easiest. Before performing the invocation at both one in the afternoon and one at night, I would listen to some of the music that evoked this connected feeling, then I sang the Enn and when Haven came, He was majestic. He bestowed upon me both dignity as a part

of the whole, and that connected feeling we so often seek, but cannot hope to always dwell in (one of the drawbacks of a physical existence). I repeated this process for twelve days as I had time to perform this. If you don't, just work each hour one day at a time, or as the hour states if working a 12 or 24 hour ritual.

By the close of the twelfth day, I was able to condition myself to get this feeling whenever Haven was called on. I sometimes wonder what's in a name. If there is any relation to Haven and home, invoking Haven always feels like coming home to me. There is connection to one's roots, to All that is, to the Divine, to God.

Perhaps it merely takes a spiritual person to adequately experience this, but I suspect those of you reading are very spiritual and this connection is essential to the operation in that if you seek to bring about the light of God (the Divine) in your life, then you must be able to tap it.

I also found it curious that this would be the first operation. In many operations, tapping the power of the Divine is worked up to. Some fellow magicians have stated that perhaps working the ritual backward is the method to try to see if this is a more effective invocation. So I tried it.

I achieved the same results backward and forward, despite the unnatural, counter-intuitive feeling it gave me. After all, we're physical beings that think, work and exist in linear time. It's only the resting mind, the spiritual, and the astral that do not dwell in such constraints.

In summary, sing the first hour invocation at the first hour, unite with the Divine, and come to the work from a place of joy and positivity.

The Second Hour (Pisces)

THE SECOND HOUR

By the binary, the fishes of the Zodiac sing the praise of God, the snakes of fire intertwine around Hermes' staff and the thunder becomes harmonious.

Second Hour: **Sisera**: genius of

desire.

Enn of Sisera: *Renich ma cae vi no. Rise, come forth Sisera!*

The interesting part about the second hour is that we know Sisera is the Genius of Desire, suggesting we need to bring intent into the fold now if we haven't already. By the binary (2), the fishes of the zodiac (Pisces – two fish) sing the praise of God. Pisces is the infant of the water signs. If there was ever a sign that desired as much, Pisces would be it. This is also the very first obvious clue the practitioner gets that each hour is

associated with the zodiac and ultimately the element of that zodiac sign. Keep this in mind. The snakes of fire intertwine around Hermes' staff, and the thunder becomes harmonious. All strong water, wisdom imagery. The addition of fire brings magick into the fold.

The water and fire imagery coupled with singing and the staff are elusions to the invocation type and any ritual tools required.

Also with this invocation there is a suggestion of invocation from an elemental direction. Depending on your tradition, North or West could be water.

If you wanted to couple it with Fire, work Southwest.

It's interesting what could literally be done with this seemingly simple invocation. I think it would be interesting to have an actual Piscean sing this invocation by candlelight while an operator holds high the staff and intones the enn in a deep, thunderous voice whilst knocking the staff against the ground twice. I have yet to find a Piscean willing to experiment with me in this.

One could also perform this invocation as a stand-alone (for seeking wisdom about which direction to take

perhaps?) rite during the second hour when Pisces is most prominent, or between February 19 – March 20th.

Of course in the operation as a whole, this invocation is clearly bringing wisdom, desire, and magick in alignment. So if the first invocation taps the Divine source and comes from a place of love, connection, and harmony, the second invocation brings our intent to the Divine source.

The Third Hour (Aries)

THE THIRD HOUR

*The snakes of Hermes' staff
intertwine trice, Cerberus opens
his triple mouth and fire sings the
praise of God by the three tongs of
the lightning.*

Third Hour: **Cahor** - genii of the

crossroads (Hekate may also be a nice choice here.) **Hahabi**: genius of fear [\[6\]](#).

Enn of Hahabi: *Ami an ca tae vi no.*
Rise, rise Cahor and Hahabi!

I read this and I think of Hekate's triple circle rite. For more about this see B. Morlan's *Hecatean Magick*. The snakes of Herme's staff do, in fact, intertwine three times.

Cerberus, the three headed dog "fire sings". I immediately chose an invocation of fire (using three white

candles). It seemed very appropriate. I used an incense stick on fire to perform the invocation itself. This covers both the wisdom of Hermes (air) and the fire. There is layer after layer of element here. I found “hissing” the invocation here most pleasing to myself. Admittedly, I tend to internalize this invocation, too. It’s not meant to be as joyous as the first, or as overtly atmospheric as the second. Instead, I felt this particular invocation was about evoking from within (I suppose we could call them evocations, too, since really we are evoking moods and things from within ourselves as well as invoking external energies). This method, for me, was more powerful, more poignant, when

internalized and not boisterously proclaimed.

The three candle flames danced furiously during the entire duration of the operation.

I am also thinking Trident imagery here. Three pillars. So many three associations. I am sure you have probably made a few unique three associations of your own.

In context of the operation as whole, if the first hour is to connect and the second hour defines the intent, then I propose the third hour opens the infernal gates.

The Fourth Hour (Taurus)

THE FOURTH HOUR

At the fourth hour the soul returns for a visit to the sepulcher. It is the time to light the magical lamps at the four corners of the circles. It is the time for incantations and illusions.

Fourth Hour: **Aclahayr-** the genius
spirit of magicks.

Enn of Aclahayr: *Lyran miso on vi
no. Come forth Aclahayr*

This is probably the most straight forward instruction in the entire operation. Four corners, four circles, four lamps. It's pretty straight forward. Perhaps the most interesting part of this is the necromancy elusion. The Necromantic art is that of earth, clearly. Sepulcher is either an altar or a place of burial. And perhaps that is what makes the word choice so interesting. Soul is used

instead of dead. It is possible to conjure your own soul. The more you learn about Necromancy, the more you learn about this.

I personally chose to place the black mirror on my altar and seek the wisdom of my own soul, my internal Daimon if you will, through it (incantations and illusions). I found this an effective skrying ritual that does stand-alone outside the context of the Nuctemeron operation as a whole. To learn more about Daemonolatry based Necromancy, I suggest my book *Keys of Ocat*.

A friend of mine chose to perform this ritual in an old graveyard and swears by it as a complete necromantic operation in and of itself for seeking out the souls of the Dead as well.

In context of the operation as whole, if the first hour is to connect and the second hour defines the intent, the third hour opens the infernal gates and this brings forth the wisdom of the soul (or the dead, depending on your work).

Interestingly enough this also suggests that the operation in its entirety can be completed in one sitting (twelve hours) instead of performing one

operation each day. My choice to immerse myself in this path-work was so I would have time to reflect on each individual hour of the operation and get to know each step intimately. You can also focus on one hour per month for twelve months if you really seek to immerse yourself in the path-work. I was not nearly *that* ambitious. I can assure you, twelve days is sufficient. Twelve hours will suit most magicians since I'm pretty sure it was meant to be performed over the space of twelve hours.

When you do the twelve day immersion and then perform the twelve hour operation, you'll find it really has

more depth. Another friend of mine worked on the theory that you could perform this operation in twelve minutes, one minute for each invocation/evocation. This works until you get to this particular point. One minute of skrying might not produce the best results - especially if we're seeking some great and deeply meaningful wisdom.

Instead, if you have limited time, perform the entire operation as a single rite, which could last anywhere from 20 minutes to an hour. You just won't be able to take advantage of the effects of the hours themselves. A normal ritual, while not nearly as immersive, will give you

fabulous skrying results.

The Fifth Hour (Gemini)

THE FIFTH HOUR

*The voice of the great waters sing
the God of the heavenly spheres.*

Fifth Hour: **Barcus** - the guardian
spirit of all that is pure.

Enn of Barcus: *Ish na ta sen vi no.*
Rise, come forth Barcus!

Now my explanations here are
going to get a bit shorter and here's why -
-- at this point we're talking about the

actual ACT of skrying. That means the operator has set up the ritual space to come to the point where the medium now takes over. If you're lucky, you are both your own medium and operator. It makes doing the operation easier if you choose to perform the full 12 hour rite. By invoking Barcus (from both inside and out) - you are purifying your internal Daimon to receive the light of God (i.e. light being wisdom).

So in summary, if the first hour is to connect and the second hour defines the intent, the third hour opens the infernal gates, the fourth hour conjures the living (or dead) soul, then this step is the

purification of the magician.

The Sixth Hour (Cancer)

THE SIXTH HOUR

The spirit remains motionless. He sees the infernal monsters work against him and he is without fear.

Sixth Hour: **Susabo**, who is one of the presiding genii of the 6th hour. There is also Haatan who stands

beside him. **Hatiphas:** Genius of finery.

Enn of Susabo and Hatiphas: *Mya an ca ta vi no. Come forth Susabo with Haatan beside you! Bring with you Hatiphas!*

Here we are again, facing our fears. This is one of the greatest steps to achieving an ascended state where we can most effectively commune with the Divine. This is not always an easy step, especially if you have a lot of fear. Some harbor more than others.

One of the beautiful things about working the ritual slowly the first time around before doing it in twelve hours is you get to know the process more intimately. If you're getting stuck in this fear-facing spot (some people do), your best bet is to linger here awhile and practice facing your fears. The ritual itself suggests working this out in one hour. In a sense, this invocation is the "protection from or exorcism of" fear.

In recap: The first hour connects us to the divine, the second defines the intent, the third opens the infernal gates, the fourth conjures the soul, the fifth purifies the soul, and the sixth removes

fear from our path.

The Seventh Hour (Leo)

THE SEVENTH HOUR

A fire, giving life to all animated beings, is directed by the will of the pure men. The initiate raises his hand and the suffering disappears.

Seventh Hour: **Causub** - a serpent-

charming angel.

Enn of Causub: *Sy na mero a vi no.*
Rise, rise Causub!

When I first read this I immediately thought – the blood is the life. My instinct was to make a blood offering (a drop of my blood on parchment) to the fire. At this point the magician has been purified (during the fifth hour) and can now give up an offering of his own blood if he so desires. One drop is enough. Nothing massive here. For those who don't practice blood-letting, simple make sure you keep the candles on the altar burning.

The flame is the creative force of magick. While flame destroys, it allows rebirth and for something to rise from the ashes. Much like forests and Phoenixes – we're talking about rebirth here. A baphometric fire baptism.

In recap: The first hour connects us to the divine, the second defines the intent, the third opens the infernal gates, the fourth conjures the soul, the fifth purifies the soul, the sixth removes fear, and the seventh is the metaphoric (or perhaps alchemical) rebirth of the magus. Raising the hand dominant to you, recite the Enn, thinking of it as a statement of rebirth. Reborn in wisdom, open to the

words of the soul.

The Eighth Hour (Virgo)

THE EIGHTH HOUR

*The stars speak to each another,
the soul of the suns communicate
with the breath of the flowers, the
chains of harmony make all the
beings of nature correspond with
one another.*

Eighth Hour: **Cunali** – the genii of courage.

Enn of Cunali: *Rithna mya ca vi no. Come forth Cunali!*

This is *the becoming*. It takes a great deal of courage to allow our individuality as physical beings melt away as we merge with the whole. It is the equivalent of the ascension merging with the divine. I did place a vase of flowers (cut by me from my own gardens) upon the altar for this part of the extended ritual work, and again for the twelve hour rite. Basically this is where you merge

with the divine light of God (i.e. the ALL or highest divine source).

Perhaps this is tedious, but I think it gives perspective of the ritual in its entirety to repeat this after each hour's explanation.

So, the first hour connects us to the divine, the second defines the intent, the third opens the infernal gates, the fourth conjures the soul, the fifth purifies the soul, the sixth removes fear, the seventh is the metaphoric (or perhaps alchemical) rebirth of the magus and now, the eighth hour is where we merge with the Divine source.

The Ninth Hour (Libra)

THE NINTH HOUR

*The number that is not to be
reveled.*

Ninth Hour: [\[7\]](#) **Colopatiron** - Sets
prisons open.

Enn of Colopatiron: *Laris ne na ca
an vi no. Rise and open your gate
unto me, Colopatiron!*

This is where you find your balance. The magician's chakras are opened, the gates are already open, and information can now begin to flow freely between yourself and the Divine source.

You don't linger long in this state because it's transitional, in a state of flux. All the is hidden can now be revealed.

The first hour connects us to the divine, the second defines the intent, the

third opens the infernal gates, the fourth conjures the soul, the fifth purifies the soul, the sixth removes fear, the seventh is the metaphoric (or perhaps alchemical) rebirth of the magus, the eighth hour is where we merge with the Divine source and the ninth is where we find foundation and can now be given the sight. Things that are hidden can now be revealed.

The Tenth Hour (Scorpio)

THE TENTH HOUR

It is the key of the astronomical cycle and of the circular movement of human's life.

Tenth Hour: **Razanil:** the genius of the onyx.

Enn of Razanil: *Aman ni ta an vi
no. Come forth Razanil!*

Scorpio is the sign of great wisdom, of great psychic ability, and is the sign of seer.

It is at this point the third eye is open. Have upon your altar an Onyx. You will hold it during this particular invocation/evocation. You will see your life past, present, and future and understand how you are connected to the all.

The first hour connects us to the

divine, the second defines the intent, the third opens the infernal gates, the fourth conjures the soul, the fifth purifies the soul, the sixth removes fear, the seventh is the metaphoric (or perhaps alchemical) rebirth of the magus, the eighth hour we merge with the Divine source, the ninth hour provides foundation by freeing the eye, the tenth hour opens our third eye so we can *see*.

This is a very effective ritual for those of you still working to develop your psychic gifts, by the way.

The Eleventh Hour (Sagittarius)

THE ELEVENTH HOUR

The wings of the geniuses move with a mysterious humming, they fly from one sphere to another and carry the message of God from one world to another.

Eleventh Hour: **Halacho:** a genius

of sympathies.

Enn of Halacho: *Nis ta an ca vi no.*
Rise, rise Halacho!

There is not much to say here except that you should be gazing into your mirror at this point and seeing what the Daimon and the Divine Source have to share with you. I suggest taking a notebook or tape recorder into the temple with you during these sessions or the twelve hour rite to make sure you can record what you can. However, sometimes it's nice to just listen and remember.

The first hour connects us to the divine, the second defines the intent, the third opens the infernal gates, the fourth conjures the soul, the fifth purifies the soul, the sixth removes fear, the seventh is the metaphoric (or perhaps alchemical) rebirth of the magus, the eighth is to merge with the Divine source, the ninth provides foundation by freeing the eye, the tenth hour opens the third eye so we can *see*, and the eleventh hour is when all is revealed.

The Twelfth Hour (Capricorn)

THE TWELFTH HOUR

*Here are accomplished the deeds
of the eternal light.*

Twelfth Hour: **Hahab:** a genius of
royal tables.

Enn of Hahab: *Zes va ca na ta vi*

*no. Rise and come forth, open your
gates Hahab*

This step completes the operation by allowing the magus to both dwell in the light of God for as long as (s)he desires and then close the ritual. Take a few minutes to recover from your visions and then close the ritual with the above phrase: “Here are accomplished the deeds of the eternal light.”

The first hour connects us to the divine, the second defines the intent, the third opens the infernal gates, the fourth conjures the soul, the fifth purifies the

soul, the sixth removes fear, the seventh is the metaphoric (or perhaps alchemical) rebirth of the magus, the eighth is to merge with the Divine source, the ninth provides foundation by freeing the eye, the tenth hour opens the third eye so we can *see*, the eleventh hour is when all is revealed (you are skrying), and the twelfth is dwelling in the light of god and the close of the operation.

Operation Notes & Considerations

If you want to get really technical, burn the proper zodiac based incense for the hour in which you're working. If this is not feasible, use the planetary incense for the planet ruling that particular zodiac sign. For example – use Moon incense for Cancer. Use Mars or Pluto for Scorpio. etc...

Yes, it is kind of like a vision quest. You are seeking Divine wisdom. You're simply doing it in 12 hours.

Yes, it is a skrying operation like many of the operations of the Western Magickal tradition.

Yes, it can be used to learn ascension or increase your abilities as a seer.

If you choose not to use the Zodiac signs as your spirit seals you can choose to use planetary seals or squares. In print versions of this book I have included the seals I use. In eBook versions the seals have been omitted to avoid formatting

errors. You can contact the author for a *.jpg image of the seals if you wish.

You can create and perform more elaborate operations off of the basics. Simply use this chapbook as a basic guide to the operation as a whole.

No, there are not a lot of physical items needed for this operation, hence the reason it can be performed quite well in the astral temple.

You can spend the full twelve hours in the ritual chamber and I have done this. It can be quite exhausting. Be sure to drink plenty of fluids and get adequate rest both before and after the operation.

Before the operation I suggest a full shower, formal ritual attire (white or purple robes if possible), and drinking a full glass of water.

Turn off the ringers on all your phones and tell friends and family you will be “away” for a day. That way no one sends the police, or your neighbor, over for a welfare check if you don’t answer your phone.

For extended ritual work – work each hour for one hour twice in one day. For example: The first hour is worked for an hour at one a.m. and again at one p.m. Yes, this means you need to have two

hours each day to either go astral or disappear into the temple. But you only do it for twelve days. One day per operation.

If you're going for one month per operation, you would perform each hour for one hour a day (two if you have the time) for a full month. The following month you begin the second hour, and so on. I only repeat this just in case there is any confusion.

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[1] Also be cognizant that there are twelve houses and twelve sun signs in the zodiac.

[2] For more Genii of the hours seek information in *Transcendental Magic* by Levi.

[3] Consider Dukanté's ascension formula here.

[4] Again, we're back to facing fears. This is, in part, why Nuctemeron is a fabulous prelude for ascension work.

[5] The gatekeeper of the Ninth gate. The gate of foundation and balance. The Hidden Gate.

[6] Consider Dukanté's ascension formula here. It's all about the fear facing.

[7]

The gatekeeper of the Ninth gate. The gate of foundation and balance. The Hidden Gate.